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Editor
NATHANAEL M. GUPTILL

Associate Editors
RICHARD P. CARTER
RAYMOND E. GIBSON
PAUL E. IRION
CHARLES W. SCHWANTES
HAROLD H. WILKE

Editorial Assistant
MARJORIE I. POWELL

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HE EDITOR'S PAGE

gain, New Auspices

The MINISTER'S QUARTERLY, published for more than a decade by the Commission the Ministry of the Congregational Christian Churches, and for two years by the mmission on Church and Ministry of the United Church of Christ, now begins a w chapter in its life as it comes out under the sponsorship of the United Church's w Council for Church and Ministry. Elsewhere in this issue the Council is described some detail, and we hope our ministers will be interested to hear of the formation of is new instrumentality so vitally concerned with their life and work.

The Seal of the Council appears on the page facing this one. We expect it will come a symbol familiar to pastors of the United Church as time goes by. The Cross St. Andrew reminds us of the apostolic nature and origin of the office of the ordained inister. The three other symbols stand for the three-fold function to which the or- ined members of the Church have been set apart since the first century: the Bible for e ministry of the Word in preaching and teaching, the Crook for the ministry of storal care, from healing to oversight, and the Chalice for the ministry of rite and crament. The Seal will keep the members and staff of the Council constantly aware their concern for all who labor in our churches as preachers, pastors and priests.

This Issue . . .

The need for renewal in the church has been the subject of much speaking and riting in recent years, but it is difficult to find instances where we can say "Lo! here" "Lo, there" it is actually happening in the regular parish churches where it must ppen first if the whole Church is to be renewed. The first articles in this issue present, e believe, imaginative and promising instances of renewal at the grass roots.

We are particularly pleased to include the piece entitled, *The Movement of Our rder of Worship,* not only because of its own worth as an instance of what every astor ought to be doing in teaching his people the why and how of liturgy, but also ecause it provides a fitting introduction for the publication of the fine Order of Wor- ip produced a few years ago by the Commission on Worship of the Evangelical and eformed Church.

A WEEK-END OF CHRISTIAN RENEWAL

by DAVID W. EMMONS*

"Religion is to know God as an experience, not theory but experience, not explanation but living power."

RENEWAL IN THE CHURCH is a major concern with the parish minister today. Last year it was the theme adopted by the joint Town and Country Committee of the United Church of Christ for the quadrennium, 1960-1963. Announcement of this was issued in a "Call to the Church in Town and Country to Renewal and Service." In part, this statement said, "Renewal involves a re-thinking of the meaning of the church and a recommitment to the mission of the church on the part of both clergy and laity. Out of such an inner experience of renewal may be expected, through the power of God's Holy Spirit released in the churches, new vitality and effectiveness in all ministries of the church."

Out of this same concern for renewal, we held a special week-end last October in our church which we called, "A Week-end of Christian Renewal." Inasmuch as I consider this experience the most significant toward renewal in the seven years of my ministry in this church, I write to share the idea with those who may be interested in trying something similar in their own churches.

The purpose of this week-end, as drawn up by the Church Standing Committee (deacons and deaconesses) and the minister, was published in a brochure as follows:

"Our purpose is to discover Christian renewal in our own lives and in the church. We refer to that renewal of which Paul wrote, "if anyone is in Christ, he is a new creation" (2 Cor. 5: 17) and of which Jesus spoke when he said, "Truly, truly, I say to you, unless one is born anew, he cannot see the Kingdom of God" (John 3: 3). The planning committee shared this conviction expressed by Rev. Samuel Shoemaker that the great need of church people today, "is to know God as an experience,—not theory but experience—not explanation but living power."

To work toward the achievement of this purpose, the plans that developed over a considerable length of time in preparation called for a week-end of concentrated meetings covering all age groups throughout the church. I think the most influential factor in the months of enthusiastic planning led by a few in the parish who had caught something of a vision of the mission of the church in their own lives was prayer. Each week a dozen or so people met for Bible discussion, sharing, and prayerful planning. One of the real joys for the minister was to see these lay people take the initiative in laying the ground work in the parish for this week-end. It proved to me as never before that people motivated from within, serve willingly in the church.

To help us in the leadership of the week-end itself and to serve as spiritual leaven in the various group meetings, we invited Rev. Bruce Larson, Field Repre-

* Former Pastor, First Church, Rowley, Mass.; now Assoc. Dir., Hidden Springs Christian Rehabilitation Centre, Brantford, Ont., Canada.

entative of Faith at Work, Inc. (headuarters at 8 West 40th St., New York City), and about eighteen lay men and women of various denominations whose ives have found awakening and transormation in Christ through the vital ministry of that organization. The weekend began with a worship service in the anctuary on Thursday night and lasted hrough Sunday afternoon. Printed below s the basic schedule that was followed:

Thursday

4:00 p.m. Out of town guests for tea at Parish house with Rowley planning committee.

6:00 p.m. Supper at parsonage for out-of-town guests.

8:00 p.m. Opening meeting in the Sanctuary. Worship led by Rowley choir and pastor, followed by introductions of out-of-town guests.

9:15 p.m. "Talk it over" discussion groups and coffee hour in the parish house.

Friday

9:30 a.m. Rowley women's prayer group at parsonage.

10:00 a.m. Informal coffee hours meeting in homes in the parish.

12:30 p.m. Luncheon for ministers and wives of Essex North Association, served by members of Rowley Ladies Benevolent Society.

3:00 p.m. Informal teas in homes.

7:30 p.m. Evening of felowship for Pilgrim Fellowship at the parish house.

8:00 p.m. Neighborhood group meetings in homes. Topic: "How to Make Christianity Practical."

Saturday

7:30 a.m. A breakfast for men at Village Pancake House. Leading laymen speaking, "Christianity and My Job."

8:00 a.m. Hour of meditation for women at the Parish House.

9:15 a.m. Bible study at the parish house, led by Rev. Ralph Osborne, minister, First Presbyterian Church, Paoli, Penna.

10:00 a.m. "Talk it over" groups—based on Bible study.

11:00 a.m. Group meeting with talks by guests.

12:15 p.m. Luncheon served by members of the Florence Jewett Society (Women's Guild).

1:45 p.m. Group singing.

2:00 p.m. Workshops:

1. "How to become a Christian"
2. "Prayer"
3. "Marriage and Family"
4. "Christianity and my Health"
5. "Getting along with People"

8:00 p.m. Neighborhood group meetings—Topic: "How to Make Christianity Practical."

8:00 p.m. Young adult group.

Sunday

7:30 a.m. Breakfast for out-of-town guests at the parish house served by members of Rowley Men's Club.

9:30 a.m. Family worship service, with guest speaker.

10:00 a.m. Adult coffee hour.

11:00 a.m. Morning worship led by pastor and visiting ministers.

2:30 p.m. Final hour of fellowship at the parish house "How to go on from Here."

WHAT OF THE RESULTS in the church of this week-end? I write this article several months later which affords time for the chaff of sentimental and superficial impressions to blow away. The following results have seemed most beneficial to the life of the church:

1. Lives of people were changed. Conversion which is continuous is the greatest need for many people in the church today. Several lives so responded to the forgiving love of Christ. Among these was a young housewife who said from the pulpit in a lay service at a later date: "For years I professed Christ with my mind, but now I feel as though I possessed Him in my heart." Another included a chief petty officer in the Coast Guard. Shortly

thereafter he left for the Antarctic and during the long months that followed on board the ice breaker he led the men in worship services and discussion groups. Still another included a young couple with five children who have found a new relationship with each other through Christ. Their marriage previously seemed destined for failure.

2. Increased the number of adult weekly groups to six. These include a women's prayer group, a Sunday morning coffee hour for parents, Bible discussion groups and a fellowship group which combines witnessing, Bible study and prayer. The latter was started by a woman whose home was used for one of the week-end group meetings. This group has grown gradually and today is at the heart of the church's spiritual life. Out of these groups people are finding that Christian growth, though slow and often costly, is the way of love. A new concern comes for others and a vision of the church as God's instrument to make known in the world his saving love in Christ.

3. Brought new meaning to church membership. Since that week-end several people have come and asked if they could join the church. In most of these cases I had a definite feeling that their decision came out of personal experiences and convictions. Their Christian faith had begun to have meaning in their lives and they wanted to have a full part in the ministry of the church.

4. Provoked new interest in and attendance at worship services. In our church we have a half hour 9:30 family service preceeding class time and the regular 11 o'clock hour service. I remember being stirred by Gerald Jud speaking at one of our State Conference meetings on the subject, "Is Anyone Listening?" His comments helped me to see more clearly the problem of communication between pulpit and pew. On a Sunday morning I found it assuring and strengthening to know that there were people in the pews praying for their Pastor in the pulpit. I found there was growing communication through my preaching. At the close of the service there were fewer comments of "nice message" and more specific comments either pro or con concerning parts of the sermon.

5. Provoked more widespread interest in the administration of the church and its affairs. I think specifically of membership meetings since, that have been much better attended. People found new courage to express themselves. It is certainly true that some of this interest has been in the form of sharp antagonism and open hostility to the so-called "Faith at Work" emphasis in the church. We church people talk a lot about renewal, but I think actually we fear it more than we want it. We don't want to be disturbed and pay the price that it entails in our own lives. I came to see that much of the disturbance was itself part of love's victory. Better that repressed hostility be released and especially in the church rather than out in the community. Then, too, people became receptive and the church began to be something of a laboratory of learning new relationships in Christ where experiences of forgiveness, reconciliation and the grace of God became a life-changing reality. Unless something like this is happening in the lives of people within the church, then we speak to the world without in tones of Paul's "sounding brass, or tinkling cymbal."

6. The week-end had an influence that reached out into lives and churches beyond our community. Among the invited guests, there were six to eight different denominations represented in attendance at the various meetings held. Typical of letters received from out of town guests who assisted in group leadership were these comments from a woman in Canada:

"Words are inadequate to express the fellowship that was enjoyed over the past week-end. Repeatedly, I am reminded that you can't outgive God. To see the Atlantic was a desire of mine but to see

t and the New England states in October vas a rare privilege. Such love and acceptance as the Rowleyites gave was overvhelming. I see again that if we give our ittle He gives his abundance. The blesings I received far outweighed any contribution I gave."

In another case a pastor of a Baptist hurch in Maine has written that a weekly nen's prayer group began in his church hrough the vision that two of his laymen eceived at our week-end of Christian renewal.

In closing, it needs to be said that any experience of renewal in the church is bound up in the life and leadership of he minister himself. The best place for renewal to begin is with him. Coming out of seminary into this, my first parish, t was some time before I became aware of the fact that a church busy with committee meetings and organizational and statistical growth did not necessarily mean a living church. It was some time before I stopped berating and judging my people as spiritually dead and faced up to the fact that if there wasn't anything happening in the lives of my people, it was because the minister himself wasn't being renewed. I came to see that I was preaching an empty Gospel; having the words and the form without the power. Confessing my own failure and personally discovering the reality of Christ enabled my ministry to turn the all important corner from death to life.

Jesus Christ, through his promised Holy Spirit is the source of life. Renewal is his gift to those who will receive Him and are willing to pay the cost of continued commitment to Him. "If anyone is in Christ he is a new creation." By the grace of God we have begun to discover the adventure and wonder of what this means. We have caught a vision of the church as God's instrument to transform the lives of people and society. A week-end of Christian renewal in considerable measure has been instrumental to this end.

COMMUNION

by Robert S. Baker*

The Christ took bread
And gave His thanks
To God, the Father-King,
Who from the seed
Sown in the earth
Makes living grain to spring.

Give thanks yourself
When in your hand
You hold the broken bread,
And think of Him
Who gave His life
That you might live instead.

* Pastor, Townshend, Vt.

CONGREGATIONAL EVANGELISM

by JOHN E. NUTTING*

Why not many congregations, all within the geographical parish of Hyde Park?

THERE IS PROBABLY NO WORD more loaded in our culture than evangelism. Its range of reference includes everything from Billy Graham's crusades to John Casteel's *Spiritual Renewal through Personal Groups*. In our time the word has found a focus long neglected, namely, that of the existing church community. Those on the inside often need the good news just as urgently as those on the outside.

In this article, however, we will limit the use of the word to mean the embracing of unchurched folk by the message and reality of the risen Christ. Other kinds of efforts in our parish, and other kinds of efforts in other parishes may, of course, be called evangelism, but here we will deliberately restrict its meaning.

The Situation

IN HYDE PARK there are two churches: the Roman Catholic and the Congregational. Jehovah's witnesses call. Some from our village and town go four miles where there are a Seventh Day and an Advent Christian Church. Hyde Park Village sits in one corner of the township making quite a distance both physical and psychological from outside in.

Except for funerals, most Protestants do not go to church. Many reasons are given but the basic one is a feeling of unease with the church building and the worshipping congregation. Being a stranger to this rite and in some sense to these people is just too big a barrier. The church is rejected before an honest presentation of the Gospel can be made.

For many reasons our town is divided into many small communities. The usual social stratification is evident, and the church in the village, small though it b has many of the characteristics of an o main line church in a large city.

Many Protestants will send their chi dren to church school as long as tran portation is provided. Even so som families will not do this, though the might make a token contribution at can vass time and receive the pastor warml

The crux of the situation seems to b this: the church and her God are re moved, foreign, and not sufficiently im portant to motivate most folks to come.

The Approach

We saw no way to extricate individua from this pattern; therefore the necessit of *congregational evangelism* obtrude that is, the ministering to these alread existing and naturally formed commun ties. It took three years for this vision t take form and then a short while t figure out where these communities wer bounded in terms of comfortable an meaningful relationships between people

Why not many congregations, all with in the geographical parish of Hyde Park Thinking it through further, we came u with this kind of affair: meetings of no more than eight families with children i a house for a whole evening around th good news of Jesus Christ.

We sing Gospel hymns accompanied b sometimes as many as two guitars and banjo. The pastor leads this, often inter rupting to point out some application o a verse. Bible reading follows and a shor sermon is preached. Vigorous discussion has errupted. Concluding every meeting is the saying of a covenant, the Lord's prayer, and singing the Doxology. Al ways included is a time for hearty eating and relaxed conversation.

* Pastor, Second Church, Hyde Park, Vt.

A word about the covenant: To give a sense of all parish unity this same covenant is used in church, church school, other study groups, and in preparing folk for full membership. It reads as follows:

Because Jesus Christ lived, died, and returned All is well.
O God, Thou art great and good.
We covenant together with God the Father, Son, and Holy Spirit and with each other in gratitude for all our blessings.
His might and mercy bind us with unbreakable bonds.
By His grace, our congregation shall live in love and minister in His name. Amen.

In Hyde Park to date there are six "prayer meeting" groups, as many folks have come to call these times together. Increasing responsibility is being shown on the part of most of these groups for making the mechnical arrangements, e.g., refreshments and letting others know of the meeting.

Each congregation has a personality of its own. Some have real unity and strength of fellowship while others still demand a lot of encouragement. All is not roses, yet in most cases a more abundant life is experienced of an evening that embraces a wide variety of blessings.

Most important is that a number of unchurched people come together regularly (once a month) for song, scripture, preaching, discussion, prayer, eating, and a pleasant evening in their neighbor's house (which they may never have been in before). God is present in life as they know it, and Christ is risen in kitchen and living room. Hence the term "congregational evangelism" because the focus is on a whole community.

When men say "no" to the local church it rarely means they have rejected the risen One. Stereotyped ideas, hangover feelings from Sunday School, outsider feelings from social structure: all these become the offense rather than the offense of the cross. In this sectarian and congregational approach we meet folk on their own ground and hope to show them it is holy. Needless to say, this is not a magical way to the Kingdom. We still are not united, nor are we all converted. The lines between church and world are blurred during such an evening, and we cross them many times. Yet, here is the Gospel at work in the world where our Lord made his home.

Theological Ground

As we were reminded in *The Dilemma of our Liberal Evangelism* by Kenneth Coates (Summer '61), evangelism is not first to be saved from a geographical hell, nor can it be primarily the call to more decent behavior. Our underlying assumption, however, can be Jesus' promise, "I came that they may have life, and have it abundantly." (John 10: 10) We can help folk lay hold of the treasure God offers. We can lead men to an experience of the joy of being his children with their neighbors as they sing his praise and swap deer stories of an evening. In such a setting they may find the flesh of Christ next to their flesh and the fulness of God in their full living room.

Our times together embrace many regions of the human situation from wet diapers to intense discussion, but the primary thrust is always celebration of the risen and ruling Christ. We not only talk about the goodness of God and life abundant, we actually find our Lord making good his promise in our midst as we stand in a circle at 1:00 in the morning and sing "Praise God from whom all blessings flow . . ."

DON'T ADVERTISE SIN

by JOHN R. SCOTFORD*

Castigating the devil is lots of fun—and perfectly safe.

MY MORAL CORRUPTION began at a tender age when my big sister felt called upon to warn me against the evils of untruthfulness. She made an interesting but rather puzzling distinction between "stories" and "lies." She suggested that liars came to no good end. Being of an argumentative disposition, I asked, "But can't you tell one or two"? Reluctantly she admitted that a couple of falsehoods would not bring on eternal damnation. Up to then it had never occurred to my small mind that the truth could be tampered with. My psychology was that of a college freshman who finds that he is permitted to "cut" a certain number of classes. Possibly I feared that I might die young without taking advantage of all my privileges. To make certain that I was not missing anything I told some lies—for the first time in my short life!

Last Sunday we heard a scathing sermon on adultery. Our pastor covered everything from the innocence of Adam and Eve to *Lady Chatterley's Lover*. He pictured the public parks as the seat of sin and quoted somebody's statement that every third marriage now ends in a divorce. He gave us a lively, almost breathless half hour. Yet we doubt if anyone present repented; we suspect that some went away saying to themselves, "Well, everybody is doing it!"

We have heard temperance sermons which awakened our curiosity as to the taste of strong drink. Gambling has been denounced in such a fashion as to make the thrill of hazarding some money on a horse race most attractive. Communism has been preached against in such fashion as to awaken in contrary souls the suspicion that "The Russians must really hav something."

Castigating the devil is lots of fun—an perfectly safe. You can turn your imagin ation loose and really let out your voic No one will quarrel with you. As Calvi Coolidge is supposed to have once su gested, ministers are expected to be again sin. Even the worst rascals will applau their assaults on the conventional form of evil. It is assumed that this is th preacher's business. That's what he paid for.

But what do we accomplish by preach ing against sin?

We may strengthen the opinions—an prejudices—of those who have alread taken a position on such matters. Th may have some reminder value. It doubtful if we make many converts. Th people to whom these sin-scoring sermon really apply are rarely there. Those wh sit in the pews do not consider themselve sinners, although they may more or les surreptitiously lie, cheat, "take a chance on this or that, and yield to sex tempta tions. But in church and in most of thei own thinking they stress their own "good ness."

The great peril of preaching agains sin is that we may bring comfort to th sinners. The old-style drunkard woul applaud the temperance lecture—but g right on drinking. Little children are de lighted when they hear their misdeed properly scolded. We enjoy the exposition of our own sins. Hypocrites love sermon on hypocrisy, while the tight-fisted relish the portrayal of the misdeeds of th miserly. For this there is a sound psy chological reason. Deep within us we ar aware of our faults, and know that some thing should be done about them. Th

* Former Editor of ADVANCE, Mt. Vernon, N.Y.

real answer is to change ourselves, but that is most difficult. If we hear our sins roundly denounced, and especially if we join in that denunciation ourselves, we assume that something has been done—and feel better. We are substituting words for deeds, and deluding ourselves. We enjoy sermons against sin, largely because they do not seriously interfere with our sinning.

Behind every evil there lies a problem. The sinner in many areas is a man who has found the wrong answer. Gambling is an excellent illustration of this principle. Many people find life dull. They do the same things every day and in much the same way. We all crave variety. We have a secret itch for excitement. The world would never have gotten as far as it is if men had not had an instinct for adventure. The trouble with the gambler is that he allows a healthy impulse to find expression in an unwholeome way. The trouble with his form of excitement is that it is wholly artificial and serves no good purpose. The answer to this very real problem is to find more interesting things for more people to do. To the scientist seeking to unravel the secrets of the universe, or to the mother watching the progress of her children, gambling is simply a stupid waste of time.

Instead of preaching against sin and thereby directing attention toward it, the more rewarding procedure is to make the alternatives to sin alluring. This is much harder work. While the materials and vocabulary for denunciation of evil come easily the portrayal of the good life requires real thought on our part. Evil is destructive, good constructive—but anything creative is by nature costly. We will suggest applications of this principle in three areas.

The cure for the temptations associated with sex is the acceptance of the Christian ideal for the family realistically understood. Most of our juvenile delinquents have never known what a real home can be. Our penal institutions are full of unwanted children. An astonishing proportion of the people who get divorces are repeating the manner of life which they observed in their parents. The high task of the preacher is to break up these vicious circles by presenting a positive pattern of better family living. This is most difficult, but it needs to be done.

The answer to alcoholism so far as it is a moral problem rather than a disease is an increasing measure of self-respect. Those who overindulge hate themselves. Often their drinking bouts are born of self-disgust. Many people are driven to casual drinking because they lack the brains to carry on an interesting conversation without chemical stimulus.

Communism is not to be withstood by words (they can outshout us) but by giving our people a better way of life. The injustices of our social order play right into the hands of our enemies. America will survive as she offers to every human being within our borders a proper respect as a person and a reasonable oportunity to lead a good life. This is our real protection. Our business as preachers is not to scold other nations but to build the American dream of our fathers into a present reality.

Our task is terribly difficult, but we also have tremendous resources.

Jesus was a positive person. He was rough on the scribes and Pharisees and the money changers, but he was tender towards ordinary people. He used his power to transform men.

Christianity is a positive faith. It is not based upon the restrictions of the Ten Commandments but on the positive injunctions of the Sermon on the Mount. At its best it has been adventurous. In its Protestant form it has stressed the freedom and responsibility of the common man.

The church is a laboratory of living. It brings together all sorts of people at their highest level, which is their relationship to God. Through the intimate relationships of the church young people

have an opportunity to observe a more Christian form of family life than they may have known in their homes. By putting responsibility on individuals the church heightens human dignity. As it really strives towards high ends it gives its people a wholesome outlet for their love of adventure. In its own life the church is a school of democracy, working out the principles of mutual tolerance and accommodation which are necessary for successful self-government in the community and the nation and which are the ultimate basis for a peaceful world.

Let's not advertise sin; rather let us use the resources which God has given us to lead people toward a more satisfying way of life.

INCREDIBLE, I CALL IT!

by FRANKLIN D. ELMER*

A MAN took his family into a restaurant. They sat down at a clean table, ordered a sumptuous meal, ate with satisfaction and delight. When the waitress brought the check, the man said, "Oh, I don't believe in paying for meals. Please give the check to that man over there. He will probably be glad to pay it." The waitress took the check to the man at a nearby table. The man accepted the check and paid it, even to leaving a tip for the waitress!

Incredible, I call it!

A man drove his family to the movies in his brand new car. They walked up to the ticket window and the man ordered five tickets. When the girl at the window said, "$4.50, please," the man said, "I don't feel like paying this bill tonight, just let the man behind me in line pay it." Without even looking over his shoulder he walked away from the window—and the man behind stepped up and paid the bill.

Incredible, I call it!

A woman went to the super-market, where all manner of goodies which characterize American eating were spread out in long rows. She filled her cart with everything from a case of ginger-ale to a prime roast of beef and a large bag of out-of-season fruit. When she came to the check-out desk, the cashier rang up the bill and said, "Thirty-five dollars and sixty cents please." The woman put on a horrified look and said, "But I'm going to take a trip to Florida next week, and I just don't have the money to pay for this food. I'll just let these folks behind me in line pay for it." And behold, the folks in line behind her reached for their pocket books and put out the money and paid the bill.

Incredible, I call it!

A family lived in Pleasantville, one of the nicest towns in the world. The children attended fine schools, the family enjoyed the paved streets and the excellent water and sewage facilities, the public parks and the community hospital. They liked this town. But one day a tax bill arrived, and they frowned and tore it up and threw it away. Some time later the tax collector knocked at their door and announced himself. "Get away from here," shouted the father, "that's the trouble with this town, always asking for money. I don't believe in paying taxes. Let my neighbors pay it if they want to." And the neighbors liked these people and they got together and paid the taxes.

Incredible, I call it!

Now there was a family that belonged to a wonderful church . . .

Sorry, I just can't bear to tell this story. You tell it yourself. It is so utterly incredible. And it's true!

* Pastor, Woodside Church, Flint, Mich.

A MINISTRY TO THE UNWED MOTHER

by CARL J. SCHERZER*

Through the Church she can find forgiveness and peace in her soul.

"I ALWAYS LOOKED WITH disgust upon the thought of an unwed girl letting herself get pregnant," an eighteen year old girl from a good Christian home sobbed. "I never dreamed that I would let it happen to me. I'm a disgrace to my family . . . and my church . . . and I wish I were dead."

It can happen in the nicest families and it does. This girl was raised in a Christian home. She came to her pastor with her problem when she was motivated by desperation. He was the only one left to whom she felt that she could turn for help. The boy was in no position to marry her . . . the doctor could not help . . . a lawyer could not aid her for she was over eighteen and she did not want to force the boy to marry her . . . she was afraid to tell her mother and father.

In most instances the problem is brought to the pastor only after every other source of possible help has been considered in vain. Deep feelings of guilt will usually prevent the girl and/or her parents from coming to the pastor first, unless there are strong feelings of trust in him as a person who will understand and keep a secret.

The problem may be brought to the pastor in various ways. The mother of the girl may come to him alone, deeply disturbed, and confide in him. She may insist that the pastor marry the young couple, although they do not want to be married. While the minister may insist that he talk with the young people before he officiates, she may maintain positively that she wants them to be married. She may tell him when to come to the home or when she will bring them to his office . . . and they will have a marriage license. "I am not going to let them disgrace all of us."

No minister would choose to perform a marriage ceremony under these conditions. But the problem of his parishioners is his concern also. In our culture marriage is a community affair. The mother is with justifiable pride trying to protect the reputation not only of the young couple but their families. He may try to explain to her the hazards involved in a marriage like that, but she is well aware of them. While she may not express it in so many words, she is convinced that if the marriage proves to be impossible, they can get a divorce. It is a matter of choosing the lesser of two evils . . . a divorce is at least more respectable than an illegitimate child in most American communities.

The pastor must minister not only to the unwed mother but to her family also, for they are involved, too. If he does not want to alienate the family he has no choice other than to concede to the procedure with the understanding that he must let his conscience guide him. When the young couple do come to him at an appointed time he can insist upon speaking with them in privacy. I mention this because in many of these instances the mother may want to stay with them during the consultation in order to be available should the young people decide not to be married or the pastor conclude that he should not perform the ceremony.

In the privacy of his office, or a room of the home, he can attempt to gain the confidence of the young people and discuss with them the responsibilities as well as the joys of marriage and a Christian home.

* Chaplain, Protestant Deaconess Hospital, Evansville, Ind.

After he has counseled with them and is of the opinion that he can speak for God in uniting these two young people, he may proceed. However, if he is convinced that a Christian marriage would be a mockery, he must say so and refuse the blessing of the Church. In that event he must be prepared to offer suggestions to the young people.

As a hospital chaplain I have married some couples, even in the labor rooms of the hospital, when the young people themselves have requested marriage and seemed sincere in their desires. When asked, "Why did you wait until this late hour?" some almost unbelievable and some understandable reasons have been given for the delay. The postponement is usually caused by emotional difficulties.

On other occasions I have refused to marry them when the young people themselves plainly said that they did not want to be married. In one instance the prospective groom wanted the pregnant girl to sign a statement that if the child did not resemble him, she would absolve him from any financial responsibility for suporting it. Under such conditions I could not unite the young people in marriage regardless of the angry urging of her mother, although the girl expressed gratitude that she did not have to marry the man.

When two young people come to the pastor by themselves and ask him to marry them the subject of her pregnancy will most likely not be mentioned at all.

However, when the desperate girl comes to the pastor alone with her problem, he can approach a solution with more deliberate consideration and understanding. Most likely, she had to overcome strong feelings of guilt in aproaching him. Once she has revealed her secret, she will probably confess her guilt with deep emotion. As the minister listens, being a compassionate person, he may feel strongly impelled to offer her reassurances. With kindness he may try to allay her feelings of shame and guilt with statements such as: "You are not the first girl, Janice, nc will you be the last." "If the facts wer known, I'm sure that in a large percentag of the marriages performed the bride already pregnant." "I know you hav suffered enough already because of this. "Don't feel so badly about it . . . it ca happen to the nicest girls."

This approach is definitely harmful. A that moment she does not care if bride are pregnant or if it can happen to th nicest girls. She has let it happen to he and she knows that she should hav known better. She feels terribly guilt and knows that she has sinned, tha society condemns her and that the odiu will be reflected upon her family. Th minister can be sympathetic without try ing to minimize the gravity of this situa tion.

Instead of trying to offer comfortin reassurance at this point it will be mor helpful to her if the pastor is permissiv and lets the girl give vent to her feelings If he prematurely tries to absolve her o her transgression she may withdraw he confidence. She may misinterpret hi compassion and think that he does no understand her feelings or be disturbe by his lax attitude toward the sin o adultery.

He may encourage her to confide in him as much as she wishes. What is her attitude toward the man who is involved? If the man is not married has she discussed marriage with him? Do her parents know about her problem? Does she have any plans for the immediate future? How many people know about this?

After the first shock of confiding in him is over, she will talk with him more freely, if he will permit her, for that is why she came to him.

When a marriage is not possible or advisable, the pastor should be in a position to recommend an accredited home for unwed mothers in another city. He should be careful that it is a Christian home, if at all possible a church related

home. This girl will need more than the physical care involved in giving birth to her child in secrecy. In our church we now have a home for unwed mothers in Ft. Wayne, Indiana, the only one sponsored by our church.

At this point he should encourage her to confide in her parents, or mother, or guardian, if she has not done so. In one instance when I assumed responsibility for providing care for an unwed girl whose parents were not informed, she became critically ill and it was necessary to summon her mother. When the mother arrived, who thought that her daughter was employed, the shock was almost too much for her. When the pastor arranges for the girl's care in another city it is advisable for him to insist that at least her mother or guardian be taken into the confidence.

In some instances the mother may reject the daughter under these circumstances, but at least she does know what is being done. In almost all instances, however, the mother, although deeply disappointed, will emotionally suport her daughter with the love that she desperately needs at this time.

The next question is whether she should plan to keep the child or let it for adoption. It should be emphasized that the final decision on this question should be made by the unwed mother. The pastor can offer helpful guidance by discussing with her many important questions. Can she care for and support the child? What will it mean for the child if it is raised in a community where it is known that it is illegitimate? Does the young mother have brothers and sisters living at home in the community? What will it mean to her younger brothers and sisters? Where does she intend to live with the child after it is born? The pastor will be careful not to make the decision for her.

Since the young mother has strong feelings of guilt she may not recognize them when she says, "The least I can do is take care of the baby." A girl's mother said, "I couldn't think of her giving her child away. If God gives her this baby she should take care of it." It should be understood that the girl's mother must not make the decision for her, although she may want to. A dominating mother may have previously conditioned the daughter to subconscious rebellion which inclined her to behavior that resulted in pregnancy.

The minister can carefully lead the young unwed mother to understand that forgiveness is available through our blessed Lord. At the same time he can point out that the child's welfare is as important as a purged conscience. He may help her to understand some of the effects upon the child if she regards caring for the baby as a punishment for her sin.

Another mother of a girl said, "Let's face it. This is one baby that is not wanted. It would be better for the child if it were placed in a home where it is really wanted and loved." However, again it should be said that the unwed mother must make the decision.

It will require much tact and love on the part of the pastor to help the young mother make her own decision. She can be kindly led to understand that her chief concern must be the future welfare of the child that will be born. At the same time she must be mindful of the effect of this incident on other members of her family.

Once the girl is in the home for unwed mothers, experienced social workers will counsel with her and she will make the final decision there. If she is determined to keep the child, and return to her home with it, she might as well remain in her community during the period of pregnancy.

If she goes to a home for unwed mothers in a different city, the pastor's ministry does not cease when she arrives there. He can be helpful by writing to her. His letters will encourage her to know that at least he has not rejected her and that her sin has not excluded her from the fellow-

ship of the church. He can assure her that God does forgive and he may support her in her prayers and in the reading of the Bible, especially the Sermon on the Mount.

The experience will leave emotional and spiritual scars. Once it is over and she returns home, she will still be afraid. He must understand this and not think that she is being ungrateful if she does not attend worship or Sunday School the first few Sundays after she returns. She fears that her secret has somehow leaked out anyway. He may have to encourage her to appear in public and associate with her old friends. She will have to be adroit in answering questions such as, "Where have you been?" Or, "What did you do there?" In fact, the minister himself may have to face such questions because there are always some women in the congregation who will hope that something like that has happened. Under no such circumstances will the pastor reveal what has been confided in him.

After the first encounters her return will be accepted and her confidence will be restored, but it does take time.

The girl will mature rather quickly through this experience. At the same time she may not want to accept dates with young men. She may develop a strong resentment toward all young men, in fact, against men in general. The discerning pastor who keeps her confidence will detect hostilities and try to help her handle them.

Later if she does fall in love, and a man wants to marry her, the pastor will most likely again be presented with the problem. Should she or should she not tell him?

There are those who contend that she should let "by-gones be by-gones." But the solution is not as easy as that. After marriage her husband will know that she was not a virgin, and suspicion is worse than knowing the truth. At the same time she will always fear that he may learn about her secret. In the event that he never does, she will always harbor the dread that he will. In addition, she may always feel that she is deceiving him by withholding this information.

It is my opinion that the pastor may encourage her to confide in her fiance. If he loves her he will marry her and admire her for telling him. If he has difficulty in adjusting to the knowledge the pastor may encourage her to bring him to his study or office where he can counsel with both of them. If the man cannot accept it, although it may mean more heartache for her, it is better for her that it happen before they were married.

In this article the problem of the unwed father is purposely avoided. He may go "scot-free" as far as responsibility in the situation is concerned. On the other hand, if the unwed mother gives him no trouble at all, he may try to repeat the situation with other girls. But, that is another subject for consideration. The pastor will do all that he can in helping the girl handle her futile feelings of hostility toward the man or any feelings of unrequited love for him that she may still cherish in her heart.

After the ordeal is over the pastor's aim will be to help the girl adjust to normal life and keep her religious faith intact. Through the Church she can find forgiveness and peace in her soul. With compassion he can hope and pray that the experience will be creative spiritually for the girl and bring her nearer the Lord who once said, "He that is without sin among you, let him first cast a stone at her." (John 8: 7)

THE THERAPEUTIC PASTORAL ROLE

by JOHN A. CLIPPINGER*

The minister seeks to maximize the number of personal contacts between members of his groups and minimize the number of impersonal contacts.

"THE AGE OF ANXIETY" is the poet Auden's characterization of the twentieth century. The French writer, Albert Camus, described it as "the century of fear." The English historian, Toynbee, depicted it as a "time of trouble." Whatever the appellation, the core phenomenon is anxiety and grows out of men's basic lack of relationship to his fellow men.

The exact nature of the social upheaval is difficult to determine. Tillich feels it as a movement from a heteronomous culture (a culture where a religion tries to dominate it from the outside) to a theonomous culture (where a religion shines through all creation). Sorokin feels that it is a translation from a sensate culture (a culture based on what appeals to the senses) to an idealistic culture (a culture which deals with the deeper issues of life). Other social scientists have described it in other terms. Regardless of the terms used to describe the change, most authorities are agreed that we are in the midst of a period of social change and that the basic values of our society (ways of relating to others) are threatened. The core phenomenon of the resulting type of anxiety is the feeling of meaninglessness or doubt.

This conflict of values can best be seen in life situations. Some months ago I talked with a young mother of 3 children. She complained of a variety of symptoms such as headaches, dizziness, spots in front of her eyes, rapid heart beat and fear of crowds. Three competent physicians had examined her and found no physical basis for her symptoms. She remarked in passing that during her last two pregnancies her husband had affairs with other women, but now all was forgotten. As our couseling continued there were 3 statements which she made again and again. First, "I feel all alone. There's no one really close to me." Secondly, "Life doesn't have meaning any more. Suicide is the only answer." Third, "God isn't real to me and religion just doesn't make sense." On reviewing the records of other persons with whom I have counseled these same ideas have appeared again and again. They are the characteristics of our particular cultural era: (1) a distance from people; (2) the loss of meaning from life; and (3) the retreat from religious reality.

We live in a lonely world. Thomas Wolfe, in his brilliant essay, *The Anatomy of Loneliness* stated: ". . . loneliness, far from being a rare and curious phenomenon peculiar to myself and to a few other solitary men, is the central and inevitable fact of human existence." The Chicago sociologist, David Riesman, wrote a book called *The Lonely Crowd*. In it he showed that great chasms of creed, class and color have kept us apart. The social psychologist, Dorothy Lee, considers "the privatization of life" as one of the marks of our era of culture.

Not only is man isolated from others, but he is likewise self-alienated—his inner valuation of self is called into question. Said Erich Fromm:

> Since modern man experiences himself both as the seller and as the commodity to be sold on the market, his self-esteem depends on conditions beyond his control. If he is "Successful" he is valuable; if he is not, he is worthless. The degree of insecurity

* Pastor, Congregational Church, Swampscott, Mass.

> which results from this orientation can hardly be overestimated. If one feels that one's own value is not constituted primarily by the human qualities one possesses but by one's success on a competitive market with ever-changing conditions, one's self-esteem is bound to be shaky and in constant need of confirmation by others.

Thus, man is driven to seek success in order to allay anxiety and the harder he strives for success the more he competes and the more successful he becomes in competition the more he isolates himself from his fellows. Thus, he gets himself into a vicious circle from which all meaning is lost. Since meaning comes from a context of relationships, and man increasingly seeks isolation from such a context, man increasingly experiences an anxiety whose basic quality is meaninglessness or doubt.

Jean Paul Sartre expressed the feelings of many persons of our era when he wrote:

> Man can do nothing unless he first understands that he must count on no one but himself, that he is alone, abandoned on earth in the midst of infinite responsibilities, without help, with no other aims than the ones he gets for himself, with no other destiny than the one he forges for himself on this earth . . . . Life is absurd, love is impossible . . . . There is no way of knowing the true meaning of what we are doing; perhaps even our actions have no meaning.

This is the reason that Paul Tillich has aptly characterized our age as "the age of meaninglessness and doubt."

Karl Jaspers had indicated the reason for this loss of meaning. "Only with his eyes to God does man grow instead of seeping away undamned into the meaninglessness of life's happenings."

Our generation has lost sight of God. Although Nietzsche's dictum, "God is dead" is not borne out by our generation certainly He is "The great Absentee." O as Camus phrased it, "Ours is a genera tion which has known the distance o God." Scott explains the reason for the feeling of God's distance in this generation in these words:

> Men in the modern period have believed God to be silent and absent and even dead. This has been their conclusion because they have not lived out their days in real nearness to one another, and, not having known the gracious reality of "presence" in their relations with their neighbors, their imaginations have been uable to grasp the possibility of the world itself being grounded in a transcendent "Presence."

Thus, life has lost its meaning because God is no longer a reality for many persons of our generation and also because the context of relationships out of which meaning develops has been severed by modern man's isolation.

OVER THE PAST FIFTY YEARS there has evolved a new pastoral role to meet the anxiety of doubt. It is therapeutic in orientation and seeks to restore the lost values or relations of the individual through meaningful personal relationships so that individuals may think, feel and act in the light of their relationship to God as well as to their physiological, psychological and sociological relationships. This means dealing with men at their deepest level of being.

The word "therapeutic" is derived from the Greek (therapeuo) which in its primary sense means "to serve a god" and in its secondary sense means "to heal" or "to restore" hence "to bring wholeness." Thus, a therapeutic pastoral ministry would seek "the restoration of wholeness for the service of God." The physician seeks the restoration of wholeness for the sake of the patient's body. The psychiatrist seeks the restoration of the patient's

wholeness for the sake of the psychosomatic unity. But the Christian minister with a therapeutic pastoral orientation seeks unity for a far wider purpose—the restoration of the patient's wholeness for the service of God.

The way in which healing is brought in terms of the therapeutic pastoral role is through the creation of meaningful personal relationships. These relationships are the conditions under which parishioner and minister together may develop their own God given potentialities to the fullest. The pastor, as an extensive rather than an intensive therapist, enters into a relatively large number of relationships for a relatively short period in his professional life. In contrast, the psychiatrist or psychoanalyst, as an intensive therapist, enters into a relatively limited number of relationships which extend over a much longer period of time.

Several years ago when I was a Ford Fellow in Clinical Psychology at Harvard University, it was my privilege to participate in a seminar in Group Psychotherapy under Dr. Elvin Semrad of Boston Psychopathic Hospital. He contended that leaders of all social groups have the same three functions. They facilitate interaction among members of the group. They keep alive and open the issues with which the group is concerned. They provide the reality contact for the group.

LET US NOW ANALYZE the meaning of these three functions of leadership with special reference to the work of the therapeutic pastoral ministry.

Interaction among members of a group must always have a focus and for a Christian group it is Jesus Christ. Thus, worship becomes a most important part of the life of the group because it serves to bring about a meaningful interaction between Christ and the members of the group. Dietrich Bonhoeffer, the martyred German pastor who fought so valiantly against Hitler, expressed it his way:

> God cannot be used as a stop-gap. We must not wait until we are at the end of our tether: He must be found at the center of life: in life, and not only in death; in health and vigor, and not only in suffering; in activity, and not only in sin. The ground for this lies in the revelation of God in Christ. Christ is the center of life.

The minister, as leader, must also set up those conditions which help to create close, intimate personal relations among members of the group. Too much the big business stereotype has invaded our thinking concerning the church. As Mr. Baring Gould caricatures it:

> Like a corporation
> Works the Church of God;
> Brothers, we are treading
> Where Henry Ford has trod;
> We are all mass-minded,
> One huge body we,
> Planning world salvation
> Through the hierarchy.

Constantly in his pastoral, prophetic, administrative and priestly roles, the minister seeks to maximize the number of personal contacts between members of his group and minimize the number of impersonal contacts.

The important issues of life as revealed by the Christian heritage are kept alive and carried forward primarily by the minister in his prophetic and pastoral roles. The danger here is dogmatism and the peddling of stock answers before the individual has worked through the problems in terms of his own specific needs, values and resources. The minister as prophet must present the issues and the resources of the Christian heritage as well as the necessary inspiration, for their application. The pastoral role especially in its group and individual counseling phases lends itself to this particular type of leadership. The therapeutic aspects of counseling make it possible to reopen issues which were closed and thus aid the growth processes. Also through worship

the minister in his priestly role can center people's attention on various issues so that new insights and actions may result.

The pastor as leader provides the reality contact in a group by calling attention to the working agreement which Christians accept when they join the fellowship and then revealing the ways in which individuals deviate from it. Certain group therapists have stressed "the working agreement" as the central focus of therapy. It includes: (1) the purpose of the group; (2) the method whereby the purpose is to be realized; (3) the role of the members; and (4) the role of the group leader. Theology and philosophy at their best can help define the working agreement but too often they have engaged in intellectualistic hair-splitting rather than the analysis of relationships which are both human and divine. The liberal revolt against theology had a point in its contention that intellectual assent to a proposition means nothing. Liberalism went wide of its mark, however, when it contended that it made no difference what one believed. The way in which one perceives and feels about reality does make a difference, but the perception must have emotional as well as intellectual content. When theology fulfills its rightful function of defining "the working agreement" or presenting the nexus of relationships in which the Christian lives, the minister, by means of his prophetic, priestly, pastoral and administrative roles can aid his people by keeping before them the relevant parts of the agreement. Thus, the minister is able to bring them into contact with reality which for us is best revealed in the Christian tradition.

Now, where does God come into this whole process of therapeutic pastoral work? He is the creator of the process and as such always transcends it. Yet at the same time He is present in it. We do not create the relationships. We set up the conditions and God creates the relationships through the work of his Spirit. Anyone who has ever engaged in therapy knows that the individual is cured by something beyond the therapist. As the psychiatrist Bargon has observed:

> The same principle obtains in psychic therapy as in medical and surgical therapy. The surgeon, for example, cuts out the tumor. He does not cure the patient. All any doctor (or minister) can do is to assist nature, which does the healing.

Specifically, what does this therapeutic pastoral role mean to those men who minister in the United Church of Christ? First, the heritage of freedom only under the constraint of love for our brethren has a great relevance for our time. The two fastest growing groups of churches in our country today are: the splinter groups stressing emotion and individual freedom to the extent of lacking cohesive qualities; and the authoritarian churches such as the Catholic and Southern Baptist groups which allow no freedom for the thinking person. The latter group blots out individual responsibility. Our forefathers under the guidance of Almighty God, were farsighted enough to work out a church polity which offered the individual and the individual congregation the greatest amount of personal freedom and yet provided avenues for cooperation which go beyond the local parish to a wider fellowship of persons and churches. It is our duty to keep the issue of freedom alive and open before our congregations in our day, both in terms of thought and practice.

Second, the fellowship of which we speak as United Church ministers must be something more than an empty sentimental gesture. It must embody the *agapé* principle, i.e. the outgoing good will which is extended to every man regardless of race, creed, clan or denomination. The ecumenical principle is an implicit part of our ecclesiology. But there must be some structural as well as spiritual embodiment of it. This comes at this par-

ticular time as the United Church of Christ comes into full reality. But in addition it finds expresion in our participation in the National Council of Churches and the World Council of Churches. The recent sermon at San Francisco by Dr. Eugene Carson Blake and the surprising response by Bishop Pike indicate that there are forces at work today which may help to realize the high priestly prayer of our Lord "that they all may be one."

Third, the therapeutic pastoral role is not something which we give to others but which is shared by both clergy and laity. There is a mutual healing element in it and unless we can show by the quality of our lives that it has changed and is changing us then we really have not understood or experienced the power of the God whom we serve.

It is said by Gibbon of the tenth-century Greek scholars:

> They held in their lifeless hands the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony. They read; they praised; they compiled; but their languid souls seemed alike incapable of thought and action.

May we bring healing to individuals in this divided age through our therapeutic pastoral role and may the Church once again serve as the locus for this ministry of wholeness.

THE CARILLON TOWER

by Philip E. Gregory*

O lofty tower of strength and ringing bells!
Insignia of the Heav'nly reach of man,
And stalwart witness to our fathers' faith
In the true and unfailing laws of God.
Sentinel o'er the sanctuary of worship,
Where pilgrims tread the altar-stairs of Prayer,
And lift their hearts in songs of hallowed Praise:
Where grief and joy are sanctified by Faith,
And Holy Bread is broken in the Saviour's name:
Where Youth seeks light upon an unknown way,
And Age finds solace at life's eventide.
Long shalt thou stand amidst the changing years,
E'er ringing out the music of thy bells,
And pealing forth to halting human hearts
Thy messages of Faith, Brotherhood and Peace.

* Written while the author was interim Pastor of First-Plymouth Church, Lincoln, Nebraska.

THE COUNCIL FOR CHURCH AND MINISTRY

by NATHANAEL M. GUPTILL

DURING THE PAST three years I have had the dubious distinction of being the bearer of four titles. Each title was accompanied by responsibilities, all of which were shared by my Secretary. As we made plans for the establishment this fall of the New York office of the new Council for Church and Ministry of the United Church of Christ, I commented that it would be good to have only one job and one title instead of four. Her rejoinder was, "Yes, nobody will know what it means, but it will be good to have things in one package."

On September 15 of this year I was elected Director of the Council for Church and Ministry of the United Church of Christ. The "man on the street" doesn't even know what the United Church is; so it will not be surprising if neither "the man in the pew" nor "the man in the pulpit" has any quick recognition of what a Council for Church and Ministry would be and do. Since the new Council is to be concerned with matters vital to the life and work of all our ministers it is hoped that the readers of the MINISTER'S QUARTERLY will find this article interesting as well as informative.

Like every other Instrumentality of the United Church of Christ the Council for Church and Ministry draws its mandate from the Constitution and By-Laws of the United Church itself. We quote:

> *Constitution* 80. The General Synod shall establish a Council for Church and Ministry as an instrumentality of the United Church of Christ. The Council shall study, plan, and oversee the program of the Church in such areas of concern as pastoral relations, professional standards, education for church-related vocations, life enlistment, aid for students in care of Association, in-service training, religion and health, social and parish workers, military, industrial, and institutional chaplaincies. It shall co-operate and counsel with Associations and Conferences in implementing the work and witness of the Church in these areas.
> 81. The Council shall report its program and finances annually to the Executive Council and to each regular meeting of the General Synod. It shall submit to the Budget Committee of the General Synod a detailed request for support of its work through funds allocated from the budget to be recommended to the General Synod.
> *By-Laws* 225. The Council for Church and Ministry shall be composed of twenty-seven persons . . . etc., etc.

Like any new baby the Council for Church and Ministry has two parents. (Which is the father and which is the mother is a matter of some uncertainty.) One parent was the Commission on Church and Ministry of the Evangelical and Reformed Church. The Executive Secretary of this very important agency, Dr. Harold H. Wilke, is the Associate Director of the Council for Church and Ministry.

The other parent (sire? dam?) is the Department of the Ministry of the General Council of the Congregational Christian Churches.

All of the interests and functions of the new Council have been dealt with by one or the other or both of the parent agencies, but will now, it is fervently hoped, be incorporated in a well co-ordinated and integrated program for the increase and effectiveness of our whole ministry in the United Church. The Council will soon have the following Committees each

charged with one of the functions assigned to it by the General Synod:

1. *The Executive Committee.* This committee will have charge of administering the program of the Council between its meetings. It will be a personnel, program, and budget committee with responsibility for seeing that the policies set by the Council are carried out.

2. *The Editorial Board of the* MINISTER'S QUARTERLY. This magazine will continue to be the official link between the Council and all our parish clergy. The Director will chair the Editorial Board, and together they will try to make the QUARTERLY not only a practical source of information and inspiration for pastors, but a vehicle for informing them in matters having to do with the broad concerns of the Council.

3. *The Committee on Church Vocations.* A year ago there was established in Cleveland a Church Vocations Office of the United Church of Christ. This committee will have charge of the oversight of this office and its program under the direction of the Rev. Bruce G. Kriete. Mr. Kriete's associate, Miss Alpha Linda Stalson, maintains a file of all young people interested in church vocations whose names have been referred to the office by Conferences, Synods, Pastors, and others. Mr. Kriete prepares literature and provides counsel to Conferences and Associations of the United Church, and both he and Miss Stalson carry on extensive correspondence with young people in answer to inquiries, besides attending conferences, rallies, and other meetings where these important concerns are discussed. They stand ready to help pastors in many ways as they play their part in the enlistment of young people for the various ministries of the Church. The address of this office is 2969 W. 25th St., Cleveland 13, Ohio.

4. *The Committee on Student Care.* While for the CC part of our family student care has been a matter of endorsement and encouragement of students for the ministry by Associations and Conferences (a very important responsibility, to be sure) the E and R concept of student care has included these and more tangible concerns as well. A fund in excess of $90,000 per year has been appropriated from E and R Apportionment for the purpose of aiding students for the ministry in colleges and seminaries. This fund is now allocated to the budget of the Council for Church and Ministry, but, in respect to obligations already incurred by the Evangelical and Reformed Church, it will be available only for the help of E and R students until such time as increases in apportionment giving make it possible to include help for CC students as well. The Committee on Student Care concerns itself with good "in care" procedures and with setting the policies by which Dr. Wilke administers the "Student Loan Fund" (so called because grants are made conditional upon the student's serving in a Church-related vocation).

5. *The Committee on Education for Church Related Vocations.* The Congregational Christian Council of Theological Schools was organized half a decade ago by the Rev. Fred Buschmeyer, Associate Minister of the General Council. Composed of first eleven and now twelve seminaries, some loosely related to the Congregational tradition and others of the non- or inter-denominational variety, this Council has provided much helpful liaison among the seminaries where our ministers are educated, and a helpful contact between the schools and the churches through the Department of the Ministry of the General Council.

While in the Evangelical and Reformed Church primary responsibility for seminaries has rested with the Commission on Higher Education the Commission on Church and Ministry has always enjoyed very close fellowship with the schools. The Presidents of the seminaries have sat with the Commission from the inception of that agency, and the staff

of the Commission have always been welcome at meetings of the Tri-Faculty Conference, an annual gathering of the faculties of the three theological schools of the E and R Church.

The Council for Higher Education of the United Church of Christ is related Constitutionally to the Board for Homeland Ministries. The place of seminaries in that Council and the relation of the Council for Church and Ministry to both the Council for Higher Education and the Seminaries is now in process of negotiation. Meanwhile, it is the responsibility of the Committee on Seminary Concerns of the Council for Church and Ministry to keep in touch with these negotiations, to assist in relating Seminaries to Conference officials, and to help in seeing that the ecclesiastical side of the maturation of a minister—from "in care" status through licensure to ordination—proceeds in an orderly fashion.

6. *The Committee on Pastoral Relations.* The committee with this name attached to the E and R Commission on Church and Ministry has produced literature of help to pastors in maintaining good relations with their congregations. It has also concerned itself with the welfare of the ministry, both spiritual and tangible, having prepared a health insurance plan which, it is hoped, will eventually be available for the voluntary use of United Church Conferences in protecting ministers and their families against the financial burdens of medical and hospital care.

In the Congregational Christian Department of the Ministry "Pastoral Relations" has meant the operation of the Personnel Records Office, an agency which can best be described as "an ecclesiastical employment agency" preparing dossiers describing the life and work of ministers, and, lately, of Directors of Christian Education, for their assistance in finding churches, and for the assistance of churches in search of pastoral and professional leadership. The "PRO" publishes monthly lists of Vacant Pulpits available to any minister in good standing, lists of ministers available for placement to Conference officers, Seminary administrators, and the Board of Pastoral Supply in Boston, and lists of ministers available for positions as Associate Pastors and Ministers of Christian Education to local church officers in search of such people.

The Pastoral Relations Committee of the Council for Church and Ministry will inherit the responsibilities of both of its predecessors, and will set itself the task of trying to render all the services formerly rendered separately to the two uniting communions to the entire constituency of the United Church of Christ and to that portion of the Congregational Christian family which remains for a time outside the United Church.

The Personnel Records Office will be administered by the Director of the Council at his office at the Temporary Headquarters of the United Church, 297 Park Avenue South, New York 10, N.Y.

Another significant part of the responsibility of this sector of the Council's interest will be to work with the Secretary of the Church in establishing the procedures for the administration of ministerial standing in the United Church of Christ and in counselling Conference and Association Commissions and Committees on the Ministry in the conduct of their work.

7. *The Committee on In-Service Training.* The Council inherits from the Evangelical and Reformed Commission on Church and Ministry the three summer family camps for ministers and the Summer School for Pastors on Sabbatical Leave which has been held alternately at Lancaster and Eden the past three years. It also inherits from both its predecessors a deep interest in all post-graduate study for ministers conducted by seminaries, Conferences (read "Synod" wherever the word Conference appears, since Synods are also "Acting Conferences" of the United Church), and other

Instrumentalities of the Church, as well as home study and study group projects of ministers, themselves. Dr. Wilke will have primary responsibility for this concern of the Council, but all members of the staff will be available for field service in this area of interest.

8. *The Committee on Chaplaincies.* The Council for Church and Ministry has been designated by the Executive Council as the body having responsibility for the ecclesiastical endorsement of ministers serving as chaplains in the armed forces and other non-church institutions requiring such endorsement. The Rev. Russell T. Loesch, for several years the Minister to Chaplains and Armed Forces Personnel for the CC Department of the Ministry, has requested that he be relieved of this responsibility at the end of 1961. The Council plans to call a minister to its staff who will have this service as his primary responsibility. This committee is interested, not only in the endorsement of chaplains, but in keeping alive the fellowship between those ministers of the United Church who serve in these often isolated and arduous posts and the more "settled" pastors who minister to parishes.

9. *The Committee on Religion and Health.* This committee continues an interest in the ministry of healing which has been pursued for several years with real competence by a committee of the Evangelical and Reformed Commission on Church and Ministry led by Paul Irion, a member of the faculty of Lancaster Seminary. The most visible results of this effort are a printed report on spiritual healing available at the Cleveland office and a series of booklets entitled *Comfort and Strength* edited by Harold P. Schultz, a volunteer member of the staff.

Besides the standing committees of the Council there will be *ad hoc* groups appointed from time to time to pursue other Constitutional responsibilities. At present a Committee on the Lay Ministry is at work on the problems of finding ways in which small, isolated churches can have pastoral care and lay men and women can find outlet for preaching and teaching gifts without the necessity of diluting the standards for ordination. Another group is in conference with the Division of Christian Education and others in the United Church striving to establish standards for the non-ordained professionals who serve on church staffs so that they may have recognizable status under the Constitutional provisions for "Commissioned Workers." Other projects could be mentioned, but these will serve as "for instances."

So this is the Council for Church and Ministry. The responsibiilties given to it are wide and numerous. In other denominations they are scattered hither and yon among a variety of instrumentalities and boards. But in the Providence of God we have in the United Church of Christ a chance to see what can be done for the strengthening of the ministry by a single instrumentality charged with all ministerial concerns except Pensions and Relief. Both the Council and its staff will be grateful for your suggestions and your prayers.

A PROGRAM OF "CONTINUING THEOLOGICAL EDUCATION" AT YALE

by HAROLD H. WILKE

THE NEW HAVEN DISCIPLES HOUSE, adjacent to Yale Divinity School, is engaged in an experimental program in the "continuing education of the ministry" in cooperation with members of the faculty of the Divinity School.

Groups of ministers from six or eight denominations are invited, twelve at a time, for two week study conferences with members of the Yale faculty. The next of these "by invitation only" conferences will be held the last two weeks in January.

During the two week session each participating pastor writes a paper, and shares in lectures and discussions. Speakers for the next January conference will include H. R. Niebuhr, William Lee Miller, Julian Hartt, James Dittes, Harry Baker Adams, Russell Becker, Paul Holmer, Brevard Childs, Luther A. Weigle, Kenneth Scott Latourette, Paul Schubert, Roland Bainton and James Gustafson.

A second type of short-term study is a plan in which ministers are invited one at a time for a two week period of individual study and research during the school term, with the opportunity of conferences and consultation with members of the Yale faculty. Third, ministers are invited for two and three week summer periods of study and writing only with no classes. The aim of all of these projects is to stimulate parish ministers in undertaking a new project of serious study, hopefully inaugurating a study that will last several years.

Nominations are made by the area or national commissions on the ministry or denominational executives for the ministry. Information may be obtained from the Continuing Education Center, 363 St. Ronan St., New Haven 11, Conn.

The United Church hopes to have two partial scholarships available for January. Interested ministers should write Harold Wilke, In-Service Training Committee, Council for Church and Ministry, at its Cleveland office, 2969 West 25th Street, Cleveland 13, Ohio.

INTRODUCING *COMFORT AND STRENGTH*

by PAUL E. IRION

THE COUNCIL FOR Church and Ministry sponsors an excellent pastoral aid in the publication *Comfort and Strength*. This series of devotional and inspirational pamphlets for the sick, the shut-in and the aged is prepared from the viewpoint of sound psychological understanding and relevant theological presuppositions. Authors are carefully selected from the ranks of hospital chaplains, professors of pastoral theology, clinically trained parish ministers. Each pamphlet is designed to meet a specific need and is edited by a committee composed of several hospital chaplains, a psychiatrist, a denominational executive and a pastor. This many faceted editorial review has enabled a publication of consistent high quality and maximum pastoral helpfulness.

Some of the subjects covered in the series are: Convalescence, Grief, Anxiety, Illness, Surgery, Reassurance, Devotional

Life. There are approximately fifty pamphlets in the series. Many pastors find that a supply of representative booklets provides them with a broad selection of inspirational material which can be used when specific needs become manifest. Other pamphlets in the series are suitable for general distribution in mailing to shut-ins, distribution by lay-visitors, placement in literature racks.

The cost of this material is low. Individual booklets are three cents per copy. Quantity discounts are available. A sample kit, containing a set of representative booklets and a catalog and order blank, is available for 25 cents.

Ministers of the United Church of Christ who are not yet familiar with this fine pastoral help may become acquainted by writing to the editor, the Rev. H. P. Schultz, 1720 Chouteau Avenue, St. Louis 3, Missouri.

THE INCARNATION

by JOHN JOSEPH STOUDT*

NATIVITY

Shepherd's crooks,
Bleating sheep,
Embered fire,
Starry deep.

Crowded inn,
Roman dearth,
Lowing kine,
Holy birth,

ADORATION

Swaddling clothes,
Manger crude,
Wise men three,
Herdsmen rude.

Fragrant myrrh,
Golden rings,
Frankincense,
King of kings.

INTERROGATION

Temple scrolls,
Dogmatize,
Hebrew youth,
Scholars wise.

Pilgrimage,
Homeward bound;
Boy is lost,
Savior found.

CONSECRATION

Furtive group,
Upper room.
Fate portending,
Holy gloom.

Broken bread,
Poured-out wine;
Consecrated
Feast divine.

CRUCIFIXION

Rolling dice,
Soldiers foul;
Gloomy skies,
Bitter gall.

Malefactors,
Crosses three;
Wind-swept hill,
Calvary.

RESURRECTION

Rising sun,
Mordant gloom;
Vacant crypt,
Lonesome tomb.

Hallelujah!
Joyous shout!
"He is risen!"
Banish doubt!

* Minister and Professor, Norristown, Pa.

THE MOVEMENT OF OUR ORDER OF WORSHIP

by FRIEDRICH REST*

This article is an instruction leaflet by a pastor distributed to his people for their better understanding of the liturgy in use in their church. The Order of Worship (which follows the instruction material) is the Order presented by the Committee on Liturgics of the Evangelical and Reformed Church to the 1959 General Synod of that church.

"O magnify the Lord with me, And let us exalt his name together (Ps. 34: 3)."

IN HYMNODY, church appointments, symbolism, and orders of worship there is a strong semiliturgical emphasis in many Protestant churches today. The trend is not so much toward slavish adherence as it is toward intelligent adaptation.

To the duty and privilege of worship we should bring a sensitive understanding of the meaning and movement of our Order of Worship, for the measure we give of our mind as well as soul and strength will be the measure we get back.

There are four major phases in our Order of Worship: First, we turn our thoughts toward God; second, we feel our unworthiness and God's forgiveness; third, we praise God and learn His will; fourth, we give ourselves to God's will and care.

This movement follows in general the experience of Isaiah in the temple (Isaiah 6: 1-8), flowing from vision to confession of sin and assurance of pardon to challenge and finally to the offering of self in dedicated service. Broadly speaking, one may say this is an historic pattern of worship, similar to Episcopal and Lutheran Orders. This Order is one prepared by the Committee on Liturgics of the Evangelical and Reformed branch of the United Church of Christ and presented for provisional use in 1959.

The *Pilgrim Hymnal*, 1958 edition, has a similar Order as its second recommendation, containing the Confession of Sin near the beginning of the Service and the Anthem, Offering, and General Prayer after the Sermon. The Commission on Worship of the United Church of Christ will want to enter into additional discussion and common experience before it can publish a united book of worship, so two preliminary things may be said: (1) Liturgical (worship) studies by individuals and official committees in several denominations lead in the same general direction. The trend of at least one of the proposed Orders of Worship will likely be quite similar to what is recommended here; (2) each congregation will continue to have freedom of worship.

Isaiah's experience in the temple as it is adapted to our Order of Worship has been shown very clearly in the book *My Confirmation (My Church)*, pages 125-127 to which the following main outline and even some of the comments are indebted.

1. We turn our thoughts toward God.

"In the year that King Uzziah died," referring to a righteous monarch who served over a half century, Isaiah went

* Pastor, St. Paul's United Church of Christ, Evansville, Indiana, member of his denomination's Commission on Worship since 1953.

into the temple, and there saw "the Lord sitting upon a throne, high and lifted up." There one of the seraphim called to another and said, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

What a blessing would come to us if we could obtain a vision of God like that! I wish that a new sense of the majesty and eternal rule as well as love of God might dwell in the hearts of men. Then one of the great motives for worship would be ever present. The hymns we would then sing, the Scriptures we would then read, the sermons we would then preach and hear would lead to new dedication of heart and soul, resulting in joyful obedience and creative service.

In the beginning of the Service we turn our thoughts toward God, hoping we may catch a glimpse of his glory and majesty Even before the Prelude one's thoughts could be directed toward God, starting, perhaps, with the pealing of church bells, calling us to worship, continuing meditatively during the lighting of the candles, and the Prelude. Quiet music helps us. If a Processional Hymn is used immediately after the Prelude, it, too, should direct one's attention toward God.

In the Solemn Declaration the minister announces that the Service is offered in the name of the triune God—Father, Son, and Holy Spirit—and in a Sentence of Scripture, such as "The Lord is in His holy temple," reminds us of God's presence and our need to worship Him. Since worship is to begin on such a high plateau, we can understand what Emerson meant when he said, "I like the silent church, the church before the Service begins!"

2. *We feel our unworthiness and God's forgiveness.*

Following Isaiah's vision of the greatness of God he felt his own unworthiness, which he expressed in these words: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

With appropriate Scriptural words the pastor calls us to "confess our manifold sins and transgressions with lowly and contrite hearts, that we may obtain forgiveness." We unite audibly in the Confession of Sin, which may well be a vehicle in which each of us expresses his own thoughts and feelings of sin and unworthiness. Sometimes our minds are slow in realizing fully what we are stating, so we say or sing repeatedly, in the words of the Kyrie, "Have mercy upon us, Have mercy upon us!"

When we have expressed this concern to God, we are ready to hear the Assurance of Pardon, announced from Scripture by the minister for God. Ideally, we should feel as Isaiah must have felt when one of the seraphim took a burning coal from the altar and said to him: "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven."

3. *We praise God and learn His will.*

We leave Isaiah for a few moments while we enter into acts of praise and adoration, which may be said to follow logically after the Assurance of Pardon.

In the Introit we are directed to the Scriptural theme or keynote of the day and we sing the Gloria Patri ("Glory be to the Father, and to the Son, and to the Holy Ghost. . . ."), which expresses our belief that the Psalm verse in the Introit is interpreted in the light of what we have learned from the New Testament revelation. The Introit in this Service is optional.

The Versicle from Psalm 51: 15—"O Lord, open thou my lips," to which a response by the congregation is given, "And my mouth shall show forth thy praise,"—leads us toward a climax of praise, which may take place in the singing of a Hymn of Praise or the Gloria in Excelsis.

The Gloria in Excelsis is a great hymn of praise and adoration to the Holy

Trinity, reminiscent of the angelic chorus at the time of the birth of our Lord.

The challenge given to Isaiah, "Whom shall I send, and who will go for us?" finds its counterpart in the Holy Scriptures and Sermon.

The Holy Scriptures are introduced through an ancient prayer, called "Collect," referring to a gathering of our thoughts. Normally it is just one sentence long, and is usually related to one or both of the passages which are to be read. Quite often the Collect will commend itself warmly because of its literary beauty; at other times a person needs to remind himself of the main objective or thought of the prayer, which should be uppermost in worship.

For each Sunday there are different Introits, Collects, Epistles, and Gospels, which are known as "propers" for that particular day or season. The propers for Christmas, for example, are very distinct from Easter. Similar if less distinctive differences exist in thought and expression for each day in the Church Year.

About two-thirds of Christendom emphasizes around one hundred twenty five readings of Scripture, telling us what God has done, what He wants us to do, and what our eternal relationships ought to be. While a close examination of historic and present-day usage will show that variations among denominations exist, in the course of a year the Scriptural selections are largely identical, providing an opportunity for unity in Biblical emphases throughout the year. Portions of the Psalter or other Scripture may be read and a Response sung immediately after the Collect.

The Apostles' Creed, not too different from the way we say it today, when it was first given a place in the Liturgy at the beginning of the sixth century, summarizes what we have learned of God's will and deeds. If the Creed is used for Holy Baptism, Confirmation, or another form for the Reception of New Members, it is omitted at this point to avoid unnecessary duplication and to give meaningful variety to its recital.

Following this or another unison statement of faith, we are ready to go on to a fresh understanding of an ancient Scriptural truth, which is introduced in thought or mood through a Hymn.

The Sermon conveys Divine instruction and challenge through the personality of the minister. The attentive hearer is made to realize that God is definitely interested in the welfare of men. Here the Word of God may become more clear, urgent, and personal, stimulating the seeking listener to love God more maturely and our fellow men more wisely. The Children's Sermon is generally delivered in our church earlier, but after the Scripture selections, as an important phase of Christian education, particularly for pre-confirmation age children.

4. We give ourselves to God's will and care.

Corresponding to Isaiah's response, "Here I am! Send me," we are now prepared to give ourselves to God's will and care.

In the Anthem musical talents and devotion are offered to God. The Anthem is sung to God rather than for the entertainment of the people, but its ideal presentation presupposes rehearsal, because it is more difficult to sing than a congregational hymn.

For practical reasons a Recognition of Visitors and the Announcements need to be expressed, so they and a Scriptural stewardship sentence are inserted before the Offertory.

The Offering is a reply by everyone, "Here is a gift that represents my time and talent and experience." A fitting variable Offertory Prayer is spoken and a Response is sung.

The Salutation, a Scriptural, mutual wish of blessing ("The Lord be with you" —"And with thy spirit"), introduces the General Prayer.

In the General Prayer we offer our-

elves in gratitude, ask for spiritual blessings, and intercede for others. We conclude the General Prayer by summing up all our aspiration and thought in the prayer which our Lord taught His disciples to pray.

The Doxology, in which we "praise God from whom all blessings flow" may be sung, or the closing hymn be sung, continuing the spirit of dedication.

Then we await the blessing of God as it is pronounced by the pastor in the Benediction. In the Silent Prayer and the Postlude we may resolve individually to go out into the world and put into practice what we have expressed, learned, and felt. If a Recessional Hymn is used, it is sung immediately before the Postlude.

We have not mentioned every response which may be sung, the wonderful heritage we have in Christian hymnody for corporate worship, nor have we suggested all the points of flexibility in this Order of Worship.

A concluding plea may be expressed. I wish that the duty and privilege of worship were so emphasized that all Christians would rejoice at the prospect of going into the house of the Lord where they have an appointment with the Most High God.

Christian worship is the heartbeat in the body of Christ. When it pulsates in reality and beauty, it creates a deeper conviction that worship is a sacred privilege as well as a holy obligation. We rejoice that people today are beginning to magnify the corporate worship of God as the most important single activity of the Church.

We are blessed in worship by the presence of Him who has promised to meet with those who gather in His name.

THE ORDER OF WORSHIP FOR THE LORD'S DAY

A Service prepared by the Committee on Liturgics of the Evangelical and Reformed Church (United Church of Christ), and presented for provisional use in a number of the congregations of that body.

¶ *After the Prelude, and a Processional Hymn, if one be used, the People standing, the Minister shall say,*

In the Name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

¶ *Here any of the following sentences may be said:*

The Lord is in his holy temple, let all the earth keep silence before him.

O Come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand.

God is a Spirit; and they that worship him must worship him in spirit and in truth.

Our help is in the Name of the Lord, who made heaven and earth.

Make a joyful noise unto the Lord, all ye lands; serve the Lord with gladness.

How lovely is thy dwelling place, O Lord of hosts! My soul longs, yea, faints for the courts of the Lord.

Unto thee, O Lord, do I lift up my soul; O my God, I trust in thee.

The heavens are telling the glory of God; and the firmament proclaims his handiwork.

Draw near to God and he will draw near to you. Humble yourselves before the Lord and he will exalt you.

THE CONFESSION OF SIN

Beloved in the Lord, if we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just, and will forgive our sins and will cleanse us from all unrighteousness. Let us therefore, humble ourselves before the throne of Almighty God, our heavenly Father, and confess our manifold sins and transgressions with lowly and contrite hearts, that we may obtain forgiveness of the same through the merits of our Lord Jesus Christ.

¶ *The Minister and People shall say,*

I

Almighty and most merciful God our heavenly Father, we humble ourselves before thee, under a deep sense of our unworthiness and guilt. We have grievously sinned against thee, in thought, in word, and in deed. We have come short of thy glory, we have broken thy commandments, and turned aside every one of us from the way of life. Yet now, O most merciful Father, hear us when we call upon thee with penitent hearts, and for the sake of thy Son, Jesus Christ, have mercy upon us. Pardon our sins, take away our guilt; and grant us thy peace. Purify us, by the inspiration of thy Holy Spirit, from all inward uncleanness, and make us able and willing to serve thee in newness of life, to the glory of thy holy Name; through Jesus Christ our Lord. Amen.

or

II

Almighty and most merciful Father, we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those, O God, who confess their sins. Restore thou those who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ *Then shall be sung or said the* KYRIE.

Minister. Lord, have mercy upon us.
People. Lord, have mercy upon us.
Minister. Christ, have mercy upon us.
People. Christ, have mercy upon us.
Minister. Lord, have mercy upon us.
People. Lord, have mercy upon us.

THE ASSURANCE OF PARDON

¶ *The Minister shall say,*

Hearken now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe: As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

Unto as many of you, therefore, beloved brethren, as truly repent of your sins, and believe in the Lord Jesus Christ, with full purpose of new obedience, I announce and

eclare, by the authority and in the name of Christ, that your sins are forgiven, accord-
ıg to his promise in the Gospel; through Jesus Christ our Lord. *Amen.*

Then the Introit for the Day may be used.

PRAISE

Minister. O Lord, open thou my lips.

People. And my mouth shall show forth thy praise.

¶ *Then shall be sung the* GLORIA IN EXCELSIS *or a Hymn of Praise.*

Glory be to God on high, and on earth peace, good will toward men. We praise
ıee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy
reat glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the
ather, that takest away the sin of the world, have mercy upon us. Thou that takest
way the sin of the world, receive our prayer. Thou that sittest at the right hand of
od the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy
host, art most high in the glory of God the Father. Amen.

THE COLLECT FOR THE DAY

¶ *The Minister shall say,*

Let us pray.

¶ *The Minister shall say the Collect for the Day.*

THE HOLY SCRIPTURES

¶ *Portions of the Psalter or other Scripture may now be read responsively, and the Response may be sung.*

¶ *The Minister shall read the Epistle for the Day. Then the Gloria Tibi may be sung.*

¶ *The Minister shall read the Gospel for the Day.*

¶ *Then the Minister may say,*

Blessed are they that hear the Word of God and keep it.

or

Sanctify us through thy truth; thy Word is truth.

¶ *Then the* LAUS TIBI, *or other Response, may be sung.*

THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth, And in Jesus Christ,
is only begotten Son, our Lord, who was conceived by the Holy Spirit, born of the
Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He
descended into hell; The third day he rose again from the dead; he ascended into
ıeaven, and sitteth on the right hand of God the Father Almighty, from thence he
hall come to judge the quick and the dead.

I believe in the Holy Spirit, the Holy Catholic Church, the Communion of Saints,
he Forgiveness of Sins; the Resurrection of the Body, and the Life Everlasting. Amen.

HYMN

SERMON

ANTHEM

¶ *Here any necessary announcements may be made.*

THE OFFERING

¶ *The offering then shall be received and placed upon the Lord's Table with wor of praise and dedication, or appropriate response.*

THE GENERAL PRAYER

¶ *The prayer shall consist of the following, or other prayers.*

Minister. The Lord be with you.

People. And with thy spirit.

Minister. Let us pray.

A General Thanksgiving

Almighty God, Father of all mercies, we, thine unworthy servants, do give th most humble, and hearty thanks for all thy goodness and loving-kindness to us, and all men. We praise thee for our creation, preservation, and all the blessings of thi life; but above all, for thy boundless love in the redemption of the world by ou Lord Jesus Christ, for the means of grace, and for the hope of glory. And, we beseec thee, give us that due sense of all thy mercies, that our hearts may be unfeignedl thankful, and that we may show forth thy praise, not only with our lips, but also i our lives, by giving up ourselves to thy service, and by walking before thee in holine and righteousness all our days; through Jesus Christ, our Lord, to whom, with thee an the Holy Spirit, be all honor and glory, world without end. *Amen.*

A Prayer for Spiritual Victory

God of all power and glory, who hast not appointed us unto wrath, but to obta salvation by our Lord Jesus Christ, perfect and fulfill in us, we beseech thee, the wo of thy redeeming mercy, that, being delivered more and more from our sins, we may able to serve thee in newness of life. Sanctify us wholly, that we may overcome th world. Give us courage to confess Christ always and to give ourselves joyfully in h service, that we may rest in hope and attain finally to the resurrection of the jus through the infinite merits of our Savior, Jesus Christ. *Amen.*

A Prayer for the Church Universal

O thou God and Father of our Lord Jesus Christ, of whom the whole family i heaven and earth is named, cause thy blessing, we beseech thee, to rest upon th Church, which he has redeemed with his most precious blood. Enlighten her minis ters by thy Word; support her congregations with thy grace. Deliver her from fals doctrine, heresy and schism. Enable her to keep the unity of the spirit in the bond o peace, and clothe her with the beauty of holiness. Establish and reveal thy glor among all nations. By the working of thy Providence destroy all wicked devices again thy holy Word, and bring in speedily the full victory of thine everlasting kingdom through Jesus Christ our Lord. *Amen.*

A Prayer for the President of the United States and All Others in Authority

Almighty God, whose kingdom is from everlasting to everlasting, look with favo upon thy servants, the President of the United States, the Governor of this Common wealth, and all others in authority. So rule their hearts and bless their endeavor that law and order, justice and peace, may everywhere prevail. Preserve us from national sins and corruption. Make us strong and great in the fear of the Lord and in the love of righteousness, reverent in the use of freedom, just in the exercise of power

nerous in the protection of the helpless, so that we may become a blessing to all tions, through Jesus Christ our Lord. *Amen.*

A Prayer for All Conditions of Men

O God, the Creator and Preserver of all mankind, we implore thy mercy in behalf all classes and conditions of men, that it may please thee to visit them with thy ost compassionate help, according to their manifold necesities and wants. Especially we beseech thee to have pity upon all widows and orphans, upon all prisoners d captives, upon all sick and dying persons, upon all such as are persecuted for hteousness' sake. Enable them to look unto thee, O most merciful Father, and to call on thy Name, that they may find thee a present Savior in their affliction and dis-ss. May it please thee to deliver them, and raise them up in due time, giving em patience under all their suffering, the rich comfort of thy grace here below, d eternal rest with thee in heaven; through our Lord Jesus Christ. Amen.

¶ *Here may be offered a memorial prayer or other special prayers.*

A Prayer of St. Chrysostom

Almighty God, who hast given us grace at this time with one accord to make our mmon supplications unto thee, and dost promise that where two or three are gathered gether in thy name, thou wilt grant their requests, fulfill now, O Lord, the desires d petitions of thy servants, as may be most expedient for them, granting us in this rld knowledge of thy truth, and in the world to come life everlasting. *Amen.*

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy Name. Thy Kingdom come. Thy ill be done, on earth as it is in heaven. Give us this day our daily bread. And forgive our debts, as we forgive our debtors. And lead us not into temptation, but deliver us m evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

DOXOLOGY OR HYMN

THE BENEDICTION

The grace of the Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with you all. Amen.

or

The Lord bless you, and keep you; the Lord make his face shine upon you, and be acious unto you; the Lord lift up his countenance upon you, and give you peace. men.

¶ *At the close of the Service, a Recessional Hymn may be sung, followed by the Postlude.*

THE QUARTERLY FORUM

LETTERS TO THE EDITOR

Dear Editor:

Thank you for printing Richard Snyder's rejoinder to my article, *The Pastor as Teacher:* it is always stimulating to know there are two sides to most issues, and that there are still men who think for themselves.

However, if Mr. Snyder is squeamish about training children's intellects, how does he propose to get them to read and respond to the Bible, or know their history and tradition? Intravenously? By osmosis? Through some Pavlovian mechanism? Viscerally?

I am sorry that he does not feel our experiment worthy of a thorough refutation. I recall that Leo did not take the idea of Reformation seriously either.

Here I stand. Where is Eck?

ARTHUR W. SHAW
Greenfield, Mass.

Dear Editor:

It is necessary that Mr. John Stoudt's article *Are We Still Protestants?* be commented upon, as it clearly fails to bring out the significance of our reformation heritage. To put the difference between Roman and Protestant forms of Christianity in terms of whether experience or organization comes first is grossly to oversimplify the situation. The experience of justification isn't a bolt from the blue, as Mr. Stoudt would imply is the teaching of both Luther and Calvin. Rather, the grace and acceptance of God are experienced in the redeemed community, redeemed by our Lord's life, death and resurrection and which, in consequence, has become the continuation of his incarnation.

Mr. Stoudt's error stems from his confusing the visible and the invisible church, organizationalism with the fellowship of trust and reconciliation. The former certainly we must make protest against, as all reformers in all ages have. The perversions of the new community in Christ, acute at all times because of the necessity of external forms of organization, must not be allowed to lead us into the error or romanticism. The crying need in our time is to heal the divisions of Christ's body, to restore his church and make of it the instrument of grace and reconciliation He intended.

Only such a task as this captures the spirit of our reformation heritage, and thus only a achievement can be the criterion again which we measure whether or not we are st Protestants.

RUSSELL L. BENNETT
Lakewood, Calif.

Re: *Ministers and Social Ethics*

Dear Editor

The Summer 1961 issue of the MINISTER QUARTERLY is outstanding! Rutenber's artic on *Ministers and Social Ethics* and Bartlett Gillies's *Service of Worship in Christia Music* were tops.

Rutenber's article in which he expose the silent role of the minister in social con flicts has caused me to speak out. (I hav never written a letter to the editor of a maga zine or newspaper, so this is my first!) Ruter ber built a strong case for the failure of th minister to speak out, quoting from Listo Pope and Pettigrew, Vidich and Bensma but paid little tribute to Abrams and h *Preachers Present Arms.* I do not have m copy of *Preachers Present Arms* at hand b I recall the fact that during that period ther were many ministers who did not get on th band wagon and stir up the war spirit, amon them John Haynes Holmes and Harry Emer son Fosdick, and a lot of ministers in smal parishes. They were not silent!

I agree with the conclusions to which w were drawn by the professor of Social Ethic at Andover Newton but I feel that he has neg lected to pay homage to the remnant tha broke the silence.

Cordially,

ELLSWORTH L. RICHARDSON
Laguna Beach, Calif.

Ed.: *Didn't Fosdick "present arms" World War I and then regret it afterwards?*

Dear Editor:

To one who, like most clergymen in weak moments, is subject to that gnawing fear of being branded a "failure" in the eyes of typical worldly churchism the article *Ministers and Social Ethics* by C. G. Rutenber is a real help in establishing confidence and re-establishing self-esteem as one called to serve God.

I also appreciated Jamison's *The Mouthpiece God* and F. D. Elmer's *Is Prayer Too heap These Days?*

I believe this Summer 1961 issue is among e best ever printed.

JAMES O. SCHNEIDER
Oklahoma City, Okla.

ear Editor:

The article, *Ministers and Social Ethics: A ase Study* is a "shaking of the foundations" e like of which has not been seen for some me and while very disturbing is also very lifying.

As a boy sharing in the smells and noise of shoemaker's shop with Grandpa I heard it id that Ministers are a very jealous lot nong themselves. So it is, but certainly it ed not continue that way except as some- ing to be overcome.

We Ministers are great ones to talk about ring for people, but there is awfully little ring going on among ourselves! There is litics in goodly measure, but caring—very tle!

I believe that if Ministers would associate emselves with other Ministers in the Associ- ions with the view of nurturing the new age of the Minister as the servant of hrist, first, last and always, there would be n to be born in our hearts the feeling that me cared whether or not we gave Christ st place in our Ministry.

Cordially yours,
PAUL T. DAHLSTROM
Alexandria, Minn.

Dear Editor:

In his article, *Ministers and Social Ethics*, in your Summer Issue, Culbert Rutenber jumps to a conclusion that is reflective of the age of "generalization" in which we live.

He generalizes that, per se, refusal of controversy with the world on the part of *ministers* leads exactly to irrelevance of the *Church*.

If I say to him, "But the minister has some responsibility to conciliate those opposing forces within his congregation, and within the larger community wherein it lives, and to represent them in the large clash of interests on city, state or national level of church or secular life; and he knows that there are few issues where all the truth and all the right and all the angels are on one side"—would my saying that receive the same respect from Mr. Rutenber as the following words do, I imagine, when they appear in a book by a "name"? (*Profiles Of Courage*, by John F. Kennedy):

"The legislator has some responsibility to conciliate those opposing forces within his state and party and to represent them in the large clash of interests on the national level; and he knows that there are few if any issues where all the truth and all the right and all the angels are on one side."

I wonder whether *I* can say what *I* said without being accused of "fearing controversy"?

Curiously yours,
ROBERT VORNHOLT
Spring Green, Wis.

Fathers and Brethren:

My final official act as Associate Minister of the General Council of the Congrega
tional Christian Churches in the U. S. was to be the liturgist at the closing service
the General Council in Philadelphia. Many of my fellow ministers, including seven
Evangelical and Reformed pastors who were present, did me the honor of requesti
copies of the Pastoral Prayer. This encourages me to print it here:

"O thou living God in whose presence Moses took off his shoes and Elijah hid H
head in his mantle lest he behold thy countenance and die, we meet this hour
worship and adore thine infinite majesty. Holy, holy, holy art thou, O Lord of hos
Heaven and earth are full of thy glory. Beneath the shadow of thine awful throne w
are made aware again that we are mortal dust. Yet there is one of us wiser than Mos
and greater than Elijah who hast taught us to believe that we are such dust as may ca
thee, Father. Praise be to thee, O God, not only for thy majesty but also for thy love.

We thank thee for the ways thou hast led us in these years, for the restlessness th
has made us discontented in every generation with a church no better than our fathe
church, for the desire to be spiritual pilgrims and pioneers ever pressing on, driven by t
dream of a church more like the one for which our Savior prayed. We confess that oft
our striving has not been from pure motives, that often our contention has been again
one another rather than for thee. Forgive us and mend our divisions that no cause ma
win save the cause of thy Kingdom and no one may lose save his pride.

We pray for the United Church of Christ and commit it to thy care. We than
thee that though it is a tender sapling in the forest of thy churches its roots reach dow
to the great tap root of Christ. God bless the United Church of Christ, not only wit
life but also with zeal for mission; not only with unity but also with the winsom
grace to unite—both with the churches of our family who for the moment are separate
from us and with other churches as well.

Hear now O Lord our prayers for one another and for ourselves. Make this Gener
Council a Church for this time, surrounded and inspired by thy Holy Spirit. Shrive u
heal us, and send us forth eager and able couriers of the Gospel, through Jesus Chri
our Lord, Amen."

Fraternally yours,

Nathanael M. Guptill